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A  
Sermon preached before  
the Queenes Maiestie.

(. . .)

By Maister Edward Dearing, the  
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**A Sermon preached before the  
Queenes Maiestie, by Ma.**

**Edward Dering.**

**1569.**

**O Lorde open thou my lippes, and my mouth  
shall shewe forth thy praise.**

**PSALM. 78. 70.**

*He chose Dauid his seruant also, & tooke him  
from the sheepfolds, euen from behind the Ewes  
great with young tooke hee him: to feede his  
people in Iacob, and his inheritance in Israel.  
So he fedde them according to the simplicitie of  
his hart, and guided them by the discretion of  
his hands.*



**T**HE Prophet declareth in  
this Psalm, how God of his  
iustice, for the great sinne of  
Ephraime, tooke from that  
Tribe, both the Tabernacle  
and the Scepter, and gaue them to the  
Tribe of Iuda, whom then according to his  
mercie hee had purposed to blesse with all  
perfect happines. In which we learne not  
to abuse Gods mercies, least they be taken  
away from vs, as from the Tribe of E-  
phraim, they were. And then what helpeth  
it vs that in times past we haue bene hap-  
pie? And least it should happen also vnto



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the Tribe of Juda, to fall from Gods mer-  
cies, into his displeasure: the Prophet in  
this place stirreth them vp to thankfulness,  
that they might be found worthe to haue  
continued toward them so great blessings.  
And this hee dooth by example of Dauid, in  
shewing both howe mercifullie God dealt  
with him, and how obediently Dauid wal-  
ked before the Lord.

Three rea-  
sons.

And herein he bleth as it were three rea-  
sons to moue them withall. The first is,  
of Gods great mercies, whence hee had  
called Dauid. The second is of Gods in-  
tent and purpose wherevnto he called him.  
The third of Davids owne person, howe  
faithfullie, and howe trulie he did execute  
that wherevnto hee was called. The first  
argument or reason, hee comprehendeth in  
these wordes. He chose Dauid his seruant,  
and tooke him from the sheepefolde. The  
second in these wordes. Hee chose hym to  
feede his people in Iacob, and hys inheri-  
taunce in Israell. The third in these wordes.  
So he fed them according to the simplicitie  
of hys heart, and guided them with the  
discreation of his hands. These arguments  
will I speake of as God shall giue me vt-  
teraunce. And if they shall be nowe more  
effectua



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effectuall to moue vs, than they were then to moue the people of Israel, then be we profitable and happy hearers. If not, it is good right and reason, that as wee haue beene in the fellowship of the same sinne and iniquitie, so we should be partakers of the same reward and punishment: that if **GOD** shall so deale with vs, that we lose again both the Tabernacle and the Scepter as they haue done before vs, wee can say no other, but the **Lorde** is righteous, and behold, we haue eaten the fruit of our owne labours. Let vs therefore consider of these arguments, and stirre vp as wee may the gift of **GOD** that is in vs, that at length wee may learne by them more holie obedience.

The first argument is the good consideration of **Gods** mercies, whence he called Dauid. Which argument alone is so effectuall & strong to stir vs vp to the obedience of our calling, that it is able enough to raise vs again, though wee were neuer so deepe sunken in rebellion: A sure prooofe of the efficacie of it, may be vnto vs, the oft and continual vse of it in the sacred Scriptures. For seeing **y** **Gods** spirite in his holy worde dooth so oft apply it, both as a helpe

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to confirme the godly, and as a present remedy to turne againe y<sup>e</sup> most obdurate and wilfull sinner from his obstinate purpose: surely, except all the dewes of Gods mercies be meruailously dried vp in our barren hearts, the same argument if we can well thinke of it, will be effectuell in vs to work our regeneration in the newnesse of life.

When God would haue Abraham to forget his Countrey and his fathers house, to goe that long and wearte iourney into the Land of promise, where hee and his posteritie should dwell after him, he confirmed  
Gen. 15, 7. him with this saying: I am the Lorde thy God, which brought thee out of Vr of the Chaldeans. By this remembraunce of hys former benefites, hee perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had not sene, but which should be fulfilled

When God would moue the childezen of Abraham, that is, the childezen of Israell, to turne againe from they<sup>r</sup> great iniquities, that they had so long practised in the hardnesse of their heart, he vseth but this argument, to tell them of all the miseries that  
Iosu. 24, 2. they were bozne in, their Countrey to be a  
Gen. 11, 13. cursed Countrey, their fathers Idolaters,  
them.



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themselves giuen ouer to all voluptuousnes & pleasure, not regarding God, nor seeking his Religion. In which wofull estate when the Lord did behold them, he pittied theyr miserie, and sayde euen then vnto them, You shall lyue. By which promise theyr former woe banished away, and in steede of nakednes, they were clothed with boyrded worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beautie vpon their heads. Now therefore that they should not walke in their owne wayes, or commit Idolatrie as other Gentiles did, nor tread such benefits vnder their fete: this argument, as a strong medicine, the Prophet repeated often and with many words.

Exo. 3. 10.

Exo. 13. 37.

Iosu. 23. 16.

Esa. 43. 34.  
Ezech. 16.

Thus God dealt oft with the Kings of Israell and Iuda, when they began to fall away, and walke as other Nations walked, that were round about them: Hee called them backe, by putting them oft in mind, how his mercy had been with them, and from what lowe estate hee had raysed them vp. Thus the Prophet of God dealt often with the people. Iosua when hee had brought them into the land of Chanaan, to the ende they might feare God, and make

2. Sam. 12.

7. 8. 9.

2. Sam. 12

17. 18. 19.

1. Reg. 14.

7. 8. 9.

1. Reg. 16.

2. 3. 4.

Iosu. 24. 2.



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1.Sa.10,18,

Acts,7,8,

Ioh,15,16

their dwelling sure, hee made vnto them a long repeticion of Gods benefits, that by remembrance of them, they<sup>2</sup> dull spyzits might be stirred vp the moze obediently to follow God. Samuell, when hee was afraid of Gods heauie displeasure towards the people of Israell, because they had asked a king for them: to the end they might turne away Gods anger from them by their speedie repentance, hee tolde them what God had done befoze for them, as a readie way to make them beware afterwarde, how they did willingly offende so louing a Father. Steuen, when he would haue perswaded those, whose iniquitie was nowe growen to a full measure, that they had crucified Chzist, as though in this alone were the greatestt hope of amende-ment, hee chose no other way to conuert them but this, to shew in long exhortation what God had done for them, and for their Fathers. And this, as in the beginning it was giuen by the holy Ghost to man, as a soueraigne medicine to keepe him farre from vnthankfulnesse: so it hath been continued by the same Spirite from time to time, to stirre vs vp not to forget the Lord. Our Saviour Chzist to make his Disci-  
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ples sure, & that they should neuer shrink  
for aduersitie, he tolde them often this, that  
they had not chosen him, but hee had cho-  
sen them. S. Paul, when he would moue  
the Corinthians to auoyde the false Apo- 1. Cor. 12.3  
stles, and to followe Christ, he perswaded  
them thus, that in times past they were  
Gentiles, and were willingly led away to  
dumbe Idols. And again, to the Ephesians: Ephe. 2, 1.  
You were in times past dead in trespasses  
and sinnes, you walked after the Prince that  
ruleth in the ayre, after the Spirit that nowe  
worketh in the children of disobedience:  
but GOD who is rich in mercies, through  
the great loue wherewith he loued vs, euen  
when wee were dead, hath quickned vs in  
his sonne Christ.

This argument, deere ly beloued, seeing  
it is so strong, lette vs applie it vnto our  
selues, for our disease cleaueth fast vnto  
our bones with long continuance, and wee  
haue neede of a sharpe medicine to heale it  
again. Let vs therefore vse it, (I beseech  
you) and if Gods spirite haue not forsaken  
vs, that we be incurable, no doubt we shal  
recouer and growe to amendment. Let vs  
see our owne estate, & what God hath done  
for vs, what cloudie dayes haue gone  
ouer



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ouer our heads, and in how faire sunshyne  
we be set againe, and no doubt where sinne  
hereafter shall allure as befoze, it will  
make vs afraide of his deceitfull baite, and  
we will neuer be brought to the beautie of  
the golden Cup, to drinke of the spirituall  
whoredoms that are within. We were in  
times past Gentiles, and vncircumcized  
people: now Christ hath pulled downe the  
wall of seperation, and made vs all one, e-  
uen his children of adoption. We were ali-  
ens from the common-wealth of Israell,  
now we are receiued as Cittizens in the  
company of his faithful. We were stran-  
gers from the Couenaunt and promise,  
nowe Christ hath deliuered a new Testa-  
ment, in which also we are witten heyes  
of mercie. Wee liued sometime in igno-  
raunce, and had no hope, now we haue re-  
ceiued knowledge and are comforted. We  
were without GOD in the worlde, and  
coude no where lay downe the terrozs of  
our sinnes, but now we haue receiued the  
spirite of adoption, by which we cry, Abba  
Father. And what should I saye moze?  
we were subiect vnto sinne, hell, death and  
condemnation, nowe Christ hath spoyled  
the principallities and powers, deliuered  
vs

Eph. 2. 11.

12.

Rom. 8. 15.

Col. 2. 15.



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vs out of that power of darknesse, trans Colos. 1, 13.

lated vs into a kingdome of immortallitie  
and grace. Except wee haue set our harts  
as an Adamant stone, or as the Prophet  
saith, made our harts & faces like the flint,  
it is impossible but that this cogitation  
should moue vs. Or if it doe not so, surely,  
surely, though the Lord had not spoken  
it thus often vnto vs, or if the Scripture  
were not written for our instruction, yet  
the lawe of nature could condemne vs for  
most vnthankfull men. Day and night we  
should beare a witnesse in our owne consci-  
ence, how feareful iudgment God hath re-  
serued for so great iniquity. Who amongst  
vs could beare it: to bee rewarded with  
vnthankfulness, where we haue well de-  
serued: To be contemned of those, whom  
we raised vp to honour: To bee spoyled of  
those, whom before we had cloathed: To  
be betrayed of those, whom we haue espe-  
cially trusted: And how then are we blind-  
ed, and vnderstand nothing: How shall  
the Lord beare it at our handes, if wee be  
vnthankful vnto him, if we contemn him,  
robbe him of his honour, who alone hath  
made vs glorious, when we were couered  
with our owne shame and confusion: The

Ezech, 3, 9.

Lord

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Lord grant vs his holie Spirit, that we de-  
ceiue not our selues.

There is nothing moze effectuell to  
mooue a sonne to obedience, then to know  
he hath a louing Father. Nothing maketh  
so trustie the bondseruant, as to remember  
he hath a gentle maister. Nothing maketh  
the subiect moze faithfull vnto his Prince,  
then to feele by good experience his Prin-  
ces clemencie. Nothing ioyneeth man fa-  
ster in bond of friendshippe, than to con-  
sider well what his friende hath done for  
him. And let nothing binde our obedience  
moze carefully to the word & will of God,  
than that he hath so long continued merci-  
full vnto vs. And sure as the Lorde dooth  
liue, this is his holy truth, hee that cannot  
be moued with this, he hath not Gods holy  
Spirit. More or rich, bonde or free, hie or  
lowe, noble, or of lowe degree, Prince or  
Subiect, all is one. The remembrance of  
Gods mercy must make vs all thankfull,  
were we neuer so mightie. This cogitati-  
on must banish farre from vs the pride of a  
kingdome, to thinke how God hath raised  
vs from the sheepfoldes. Whosoever can  
say thus: I haue been bonde, but I am free:  
I haue been in danger, I am in safetie: I  
haue



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haue bene fearefull and trembling, I am carelesse: I haue bene full of sorrow, now my soule is at rest: I haue bene in myserye, I am in dignitie: I haue bene a prisoner, I am a Princesse. Belæue me, belæue me, if the great and goodly citties which he builded not: if the houses full of all manner of gold, which hee filled not: if the Vineyardes and Oliue Trees which he planted not, did not make him to forget the Lorde, which brought him out of the lande of Egypt, out of the house of bondage: if prosperitie hath not made him drunken, so that he hath banished farre from him all sence and vnderstanding, the remembraunce of this thing will make him thankfull vnto him that hath bene thy worker.

Yea, euen you that are now a Princesse of Maiestie, if you haue felt any such alteration, take heede, flee farre away from all vnthankfulnesse. If you haue seene the day in which you haue said. O Lord, I haue no friend but thee alone, now that prosperitie hath brought you vnto a great manie of gaye countenaunces, forget not that God who was your onely friend in trouble. If in times past you haue prayed, that you might not bulde vpon the sande, to haue  
your



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**Math. 7. 26,** your house shaken with euerie blasse of winde: nowe that you haue choise of your owne grounde, take heede I beseech you where you lay your foundation. Nowe as the Sterne and Helme is in your owne hand, guide your shippe so, that the waues doo not ouer-run it. If you haue prayed in times past vnto God, to molifie your enemies harts, and to bring their cruel practises to nothing, now that you your selfe are

**Psal. 105. 15** in safetie, be not cruell vnto Gods annointed, and doo his Prophets no harme. I need not seeke farre for offences, whereat Gods people are grieved, euen round about this chappel, I see a great many, and God in his good time shall rote them out. If you haue

**Psal. 44. 20.** said sometime of your selfe: *Tanquam ouis*, as a Sheepe appointed to be slayne, take heede you heare not nowe of the Prophet:

**Ierc. 31. 18,** *Tanquam indomita inuencit*, as an vntamed and unrulie Heiffer. I will not with many wordes admonish your Maiestie, that are wise enough: only I will say this, returne into your owne hart, & search your raines. And heere I sette before you the tribunall seat of Christ: If you know these things to be true, discharge the faith you owe, greene not your quiet conscience, least it begin to

accuse

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accuse you, and the burthen of it to be greater then you shal be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet, discharge your sayth with the Prophet Dauid, and cry in spirit:

*Quid retribuam Domino pro omnibus quae retribuit mihi?* What shall I giue vnto the Lord for all the benefits that hee bestowed vpon mee? Psa. 116. 12

And thus much as God hath giuen mee utterance, I haue noted vnto you out of the first part of this Scripture, howe that God did chuse Dauid from the sheepsfold. The Lord giue you grace to confesse hys goodnesse, and to shewe your selfe more thankfull for all his benefits. One other thing we may note heere, that all that we haue of God, it is of his free mercy, it is not of our deseruing, euen as he gaue both the Tabernacle and the Scepter vnto the Tribe of Iuda, because he loued it: so God Iosu. 5. 6. gaue vnto his people a Lande that flowed with milke and honny, but hee gaue it not for theyr righteousnesse, for they were forward people, but because hee loued them. So God dealt fauourably with Sion, that Deut. 1. 8. is, with the children of Israel, not because of their obedience, for they were a rebellious



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Gen. 49. 6,

1, Cor. 1, 17  
28. 29.

This dooth  
hee to beate  
down mans  
pryde.

lieus pation : but because hee remembred  
his oath which he sware vnto their forefa-  
thers. So God fulfilled the prophetic of Ia-  
cob, & blessed Iuda, but he fulfilled it in Da-  
uid, whom he tooke from the sheepsolds. So  
Christ made his kingdome everlasting in  
the house of Iacob, but he laid first the founda-  
tion of it. And now he hath builded it vp,  
neither by the wisdom of the wise, nor by  
the vnderstanding of the prudent, but to te-  
stifie vnto vs his free grace and mercie. He  
hath chosen the foolish things of this world,  
to confound the wise : and the weak things  
of this world, to confound the mightie: and  
vile things of the world which are despised,  
to bring to nought the thinges that are e-  
steemed & had in reputation, for this cause  
alone (as the Scripture witnesseth) that no  
flesh should reioyce in his presence.

But what neede we so far to seeke for ex-  
amples? Let vs beholde our selues, howe  
plentifullly at this daye are Gods mercies  
and benefites poured out vpon vs, both vpon  
our Queene, & vpon her people. How  
mightily doth he defend vs in so many dan-  
gers? How sit wee in safetie, when all the  
world is in an vproze? And is this (thinke  
you) of our deseruing, or rather of Gods  
mer?



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mercie? Now surely, surely, we were very  
blind, if we would not all confesse with the  
prophet Jeremy, that it is Gods mercy that Lam. 2.25.  
we be not consumed. So much disobedience  
both in Prince and subiect, so little care of  
dutie, so deepe forgetfulness of God, what  
doth it else deserue, but heauie indgment?  
What can it testifie else, but that all these  
blessings are of mercie? Well, wel, the wis-  
est way is to take heede in time. Let not  
our sinnes seperate betwene God and vs. Esay. 59.4.  
If there be no other examples that we can  
looke vpon, yet let vs beware by the Tribe  
of Ephraim, that we abuse not Gods mer-  
cies for feare we loose them. Because we  
are now out of danger, & there is no perrill  
that is present, let vs not therefore say as  
proud Babilon. I sit like a Queene, & shall Apo. 18.7.  
see no euill, I shalbe a Ladie for euer, & shal  
see no losse of Children. Hee that thinketh  
he stands (saith Paul) let him take heede he 1. Co. 10. 12  
fall not. It is no good argument, that our  
state is sure because God hath deliuered vs  
out of a great many of troubles. Nay, let  
vs rather feare, and bee the more circum-  
spect. Gods arme that hath bene stretched  
out for our safeguard in times past, is not  
now drawn in that it cannot again greue

vs.

vs.

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2, Reg. 17,  
6, 18, 9,

2, Reg. 18, 9

Isay. 37, 12,  
. 38,

Agamem-  
non.

Bibulus.

vs. **G O D** deliuered the people of Israel out of the hands of many and greivous enemies : but yet when the people of Israel would in no wise amend . God could rayse by Salmanazar, to leade them away to perpetuall captiuitie . Nay, wee haue a great manie moze fearefull examples than this. We haue fearful examples befoze our eyes to take heed of Gods iudgments, when we abuse his graces. God defended Senacharib in the conquest of a great manie of Countries, in all which he escaped harmeles, yet when he knew not himself, but blasphemed the God of Israell, even befoze the walles of Ierusalem, **G O D** could find him out at home in his own country, & in the Temple of his Idolles , his owne sonnes slew him. Agamemnon ten yeres together in mortal and bloodie warres, could neuer be hurt : yet after, at home in his owne house by his owne wife he was killed. Bibulus, a noble Romaine, gatte manie victozies , and still escaped perrill: yet afterward in the Cittie of Rome, when he should haue had the glorie of all his valiant Acts, and rode through the streete in the pryde of his Triumph , a Tyle falling from the house, strooke so deep into his head, that it killed him presentlie.

Iulius



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Julius Cæsar, in winning the West part of Julius  
the world, in fifty and one set battailes, ne- Cæsar.  
uer receiued daungerous stroke: yet after  
all his dangers so happily escaped, at home  
in the Senate house, in the middelt of hys  
nobility, and in his Parliament robes, he  
receyued foure and twentie woundes, and  
all of them deadly. Manie such examples  
are befoze our eyes, to make vs beware  
and take heede of securitie, when any dan-  
ger is past: and to take heede of forgetful-  
nes, when we haue receiued mercie. The  
Lord enritch vs with þ grace of his spirit,  
that when we often beholde from whence  
we haue been deliuered, we may seeke dili-  
gently, and be alwayes carefull how to be  
found thankfull.

The second argument which I sayd the  
prophet vsed, to make the people thankful,  
was taken of Gods intent and purpose, to  
what end he chose David, and that he sheweth  
in these words: To feede his people  
in Iacob, & his inheritance in Israell. These  
words are very plaine, and containe so ex-  
pressly what is the dutie of anie Prince or  
Magistrate, that none can bee ignoraunt,  
but he that will not knowe. For this pur-  
pose they are chosen, to feede Gods people

The second  
argument,

The office  
and dutie of  
Princes and  
magistrates

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in Iacob, & his inheritaunce in Israel. Whether hee be Prince or Emperour, Duke, Earle, Lord, Councillour, Magistrate, what so euer, for this purpose hee is called, discharge it as well as he will: Hee must feede Gods people in Iacob, and his inheritaunce in Israel. Or if God had called them for some other purpose, how gladly would they haue executed it. If God had called them to dicing & carding, to swearing and lying, to pride and vanitie, the mighty men of our dayes, howe busilie had they done theyr dutie? But alas, this is not to feede Gods people in Iacob, nor his inheritaunce in Israel. This is to feede our selues, euen as the Oxe is fedde to the slaughter house, so wee doo feede our soules to euerlasting confusion. They that haue cares to heare let the heare. God hath chosen his Rulers, To feede his people in Iacob, and his inheritaunce in Israel. These are the plain, & expresse words of Gods spirite: & then what outrageous spirite is that, or what furie rather, that cryeth thus with an impudent face, that the Prince hath not to doo with Iacob, and may not medle with Israel? But these are the steppes that the man of sinne would tread, to speake against the Lord,

and

Mat. 11, 15.



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and yet say that he cannot erre. These are  
the liuely marks of Antechrist, thus to fight  
against Christ, and yet say he is his Vicar.  
Such is all the Religion of Papistrý, exa-  
mine it if you will, euē from point to point,  
where God sayth one thing, it sayeth still  
contrary, & yet cryeth with shame enough,  
there is no erroꝛ in it. God sayth, It is the  
doctrine of the diuels to forbid marriages, 1.Tim.4.3,  
and the lawfull vse of meates. The Pope  
presumptuously forbiddeth both, and yet  
sayth still that he hath the holy Ghost. Paul  
the Apostle sayth, If you obserue dayes and Ga.4.10,12  
times, I am afraide that the Gospell is pre-  
ached vnto you in vayne. The Pope sayth,  
you shall obserue both, I can dispence with  
the Apostle, and yet he sayth he is Aposto-  
licall. Saint Peter sayth: Be you subiect  
to the Prince as to the chiefest. The Pope 1.Pet.2.13,  
saith, the King is not highest, but hee is a-  
boue both King and Keisar, and yet he saith  
still, he is the successor of Peter. And what  
should I say moze? It grieueth me to rec-  
kon vp all the monstrous abheminations.  
It would make a Christian hart to bleed, to  
see how he hath deceiued the simple. With Apo.22.11.  
his paper wals and painted fires hee made  
them so afraide, that they beleued whatso-

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euer hee had spoken. But he is filthie, and  
 let him be filthy still. Wee will returne  
 to our purpose, and learne of a Princelie  
 prophet, what is a Princes dutie. He must  
 feede Iacob and Israell, that is, kings must  
 bee Nurce-fathers, and Queenes must be  
 Nursses vnto the Church of GOD, and to  
 this end they must vse their authoritie, that  
 Gods children may learne vertue & know-  
 ledge. For to seeke only worldly peace and  
 securitie, or to make vs liue at ease here in  
 this waifaring cittie, that is, rather to feed  
 flesh and blood, than to feede Iacob, rather  
 to make happie this worldly fellowshippe  
 than to instruct Israell. The true Israelite is  
 strong against the lord, and commeth with  
 violence to claime the kingdom of heauen.  
 What helpeth it in this respect to bee rich  
 or honourable? If I had all the riches in the  
 world, yet could I not pay the price of my  
 brothers soule. Or if I had neuer so much  
 rule and authoritie, I am not therefore the  
 neerer to make intercession vnto GOD.  
 They are other weapons y must preuaile  
 against sathan, & it is another attire that  
 wil be accepted for the marriage garment.  
 If wee will feede Iacob and Israell, let vs  
 leade them to the house of wisdom, and  
 traine

Esa, 49, 23

Heb, 13, 14.

Psal, 49, 6, 7.

Ephc, 6, 13

Math, 22, 12



before the Queenes Maiestie.

traîne them vpppe in the feare of God. The Lord open y<sup>e</sup> Queenes Maiesties eies, that she may looke to this charge: Other wise, if we liued neuer so peaceably vnder her, yet when the Lord shall come to aske account of her Stewardship, how she hath fed her fellow seruaunts, with the meate appointed them, then she wil be found eating and drinking with sinners.

Luk, 11, 42  
46,

But because wee are so dull of hearing, that a little teaching of our duty is not sufficient for vs, I wil shew out of the Scriptures somewhat moze plainely, if ought may be plainer, what is the duetie of a Prince. The prophet Esay very effectually setteth it out in the person of our Sauicour Christ, saying. Righteousnes shall bee the girdle of his loynes, & faithfulness the buckler of his reynes. It is true that the Prince must defend the fatherlesse and widdowe, releue the oppressed, & haue no respect of persons in iudgment, seeke peace vnto his people, and girde himselfe with righteousness. But this is also his duety, and hys greatest dutie, to be careful for religion, to maintaine his Gospell, to teach the people knowledge, and builde his whole gouernance with faithfulness. For this cause  
King

Esay, 11, 5,

A Sermon preached

Psal. 32.8.

Prou. 27.  
23 24.

Osc. 4.2.

King Salomon, both the mightiest and the wisest King that euer was, called himselfe a Preacher. And King David, to testifie how he acknowledged his dutie, spake openly to his people: I wil instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye. Thys generall rule, King Salomon gaue vnto other. Be diligent to know the estate of thy flock, and take heede vnto thy hearde. For riches remayne not alwayes, neyther the Crowne from generation to generation. Expressly shewing, that to encrease riches, or to set forth the glozie of a kingdom, that is not the greatest dutie of a Magistrate. Thus y<sup>e</sup> Prophet Oseas crying out against the people of Israell, he reckoneth vp this as their greatest disorder, that lying and swearing, and ignorance of God, was not punished amongst them,

And alas (deerely beloued) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the truth, seeing God hath called me hether. He hath raysed mee vp so hie, when I was cast downe, that I cannot forget his benefits. If this will not serue. I will surely yet speake more plainly, when the Lord shall open my mouth againe.



before the Queenes Maiestie.

agayne. Surely, if this be the saying of the  
Prophet (as it is in deede) that lying, that  
swearing, that blind and wilfull ignorance  
shall be punished, let not the Princesse de-  
ceiue her selfe, the Spirit of God doth not  
possesse her heart, if shee heare daylie lying  
and blasphemous swearing, & see the peo-  
ples ignorance, and yet leaue all unpun-  
ished. Look vnto these thinges better, if  
you will looke well vnto your selfe: You  
cannot pretend ignorance, this is plain e-  
nough, if any thing bee enough. And yet  
leasse you should seeke to busilie to be decei-  
ued, I will rehearse the plaine law of the  
Lord, that this doctrine may be warranted  
with the surer witnesses, **G O D** saith of a  
King in the 17. of Deutro. When hee shall  
sit vpon the throne of his Kingdome, then  
shall he write him this Lawe, repeated in a  
booke, by the Priestes of the Leuites. And  
it shall be with him, and he shall read there-  
in all the dayes of hys life: That hee may  
learne to feare the Lord his God, and keepe  
all the wordes of his Lawe, and these coue-  
nants for to doo them. That hys heart  
be not lyfted vp aboue hys brethren, That  
he turne not aside from these commaunde-  
ments, neyther to the right hande, nor to  
the

Deut. 17. 18  
19. 20. &c.

## A Sermon preached

the left. But that hee may prolong his dayes in his kingdome, hee and hys sonnes in the middest of Israell.

Psal, 10, 17

2, Reg, 15,

12, 13,

1, Re, 22, 41,

2, Reg, 8, 4,

1, Reg, 19, 4

3, Reg, 2, 3

This Lawe I know not how your Ma-  
iestie shall interprete, because I knowe  
not your Spirit: but of this I am sure, it  
made Dauid that he wold not suffer a wic-  
ked man in his house. It made Asa driue  
away the Sodomites out of Israell, put  
downe the Idols, depose his owne mother  
from her dignitie. It made Iosaphat, Eze-  
chias, Iosias, euen in the beginning of their  
raign, to make godly and zealous reforma-  
tions in Religion, and neuer consulted far-  
ther with the high Priestes. Nay, it made  
Salomon to put downe Abiathar, that was  
the high Priest, and to place Sadoc better  
in his roome. This made many godly Em-  
perours in the Primatiue Church, to call  
general Counsels, to reforme many misor-  
ders crept into the Church, to depose many  
ambitious and proud Popes, and to place  
better in theyr roome. And hee that deny-  
eth thys, denyeth the Sunne to shine at  
noone dayes. And as this Lawe hath thus  
wrought heeretofore: so when it lighteth  
in a good Spirit, I am sure it will do the  
like hereafter. It will moue a godly Magi-  
strate



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strate to haue his chiefeft care to maintain Religion, and to fuppreffe fuperftition.

And fuch is Gods righteous iudgement, that whofoeuer fhall doe the contrary, I am fure his owne confcience will condemne himfelfe. It is the law of nature, and it maketh the moft wickedft Magiftrate to figh and fay in his hart, in remembrance of his fin: Sure thys doing will not laft alway.

God hath appoynted mee for fome other purpose. This was the greateft fault that proued Agamemnon coulde finde in all the glorie of his kingdom, *ta theousei or thothu*

*ta auetrefche tou bion*, when Gods cause goeth not vp right, it layeth the glorie of my kingdome in the duft, it turneth vpside downe all my lyfe and happineffe. Thus it happeneth with the wicked, whofoeuer they are: they condemne their owne doing when they feeke not to fet out the glorie of God. The law of God hath thus commanded it, the godly kings of Iuda and Ierufalem, haue euermore practifed it, the faithful Emperors in the primatiue Church, made it their chiefeft ftudy, the Lawe of Nature hath engrauen it in the heart of man. And what godly Prince can now fleepe in fecuritie, if he haue no care vnto it: Efppecially

Agamem-  
non.

fixing

**A Sermon preached**

seeing God is the God of all Magistrates, and they are his creatures. This is theyr greatest study to shew obedience to him, to feede his people, and set forth his Religion.

But heere I thinke some will easily say: If this bee so as you teach it, then the case is cleere, the Prince is a spirituall Magistrate, it belongeth vnto him to refozme Religion, hee is the highest Judge in the Church of God, to establishe that by Lawe, which y<sup>e</sup> law of God hath appointed. Howe then that the Pope seeth not thys? Why doo not others see it, that read and knowe the Scriptures? The Emperors themselues, why haue they not seene it? How grew the Pope vp to such vnbridled authoritie? Howe the Pope shoulde come to so great authoritie, I know no cause but this, that it was the will of God, and such was the depth of his secrete iudgements. The purple whoze woulde make all the peoples of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his own abominations, I know not his eye-sight, I cannot tell whether he dooth see them or not see them, but I thinke hee seeth them. For I see in all ages, howe God hath raised vp some that haue inuaded bitter,



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bitterly against his intollerable pryde. If he seeth it not, his eyes are very sicke, and himselfe a verier beast than euer was Nabuchodonozor. And the Lord be praised, that hath hardened his proud heart, and reuealed better knowledge vnto little ones. Why others should not see it that read the Scriptures as well as we, and are as well learned as we, I can assigne no other cause but say with the Prophet: Gods iudgements are lyke to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seeke him in the simplicitie of their hart, and call after him in the trueth, not in their owne inuentions, that then they shoulde finde him. Nowe they seeke the liuing springs in bayne, because they seeke them in the puddles that they haue digged themselves. And they seeke for the Gospell of saluation in bayne, because they followe the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore trueth, that is so playne in the Scriptures?

Let me aske againe I beseech you, this question.

Dan 4.30.

Mar. 11. 25.

2, Cor. 11.

Psal. 36, 6.

Iere. 2. 13.

Mat. 15, 9.

# A Sermon preached

Exod, 7, 20

Exod, 8, 6,

17, 24

Exod, 9, 23

Exo. 10, 22

Exo, 12, 26

Exo, 14, 21

Exo, 14, 28,

Iohn, 1, 27,

Mat, 11, 15

question. Why did not Pharao see, that Moises and Aaron were sent of God: They turned all hys waters into bloode: they brought vpon him frogges that couered all his lande: they plagued hym with great swarmes of Lye and Flies. They feared him with thunders and lyghtning, and with great Tempestes: they made darknesse thicke and sensible vpon the face of the earth: They slewe the first borne of all that was in the Land. Why knew not Pharao that they were sent of God: They deuided the red Sea, and went throught on dry land: What madnesse made him venter to goe so desperatly after: Why would hee not bee taught, till the Water couered him and all his hoste: Should the age that came after him, reason thus agaynst Israell. If your God be the Lorde of heauen and earth, why did not our Fathers know him: Why did not the Scribes and Phariseis knowe Christ to bee the Messias: They heard Iohn Baptist giue him plaine testimonie: why did they not beleue him: The same Christe fulfilled all that was spoken by the Prophets: why coulde they not see, that hee was the Sauour of the worlde: Hee made the blinde to see, the deaffe



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deafte to heare, the dumme to speake, the lame to goe. He made the sicke and diseased whole: hee rayled vp the dead: he tolde vnto them euen theyr thoughtes and cogitations: Howe were they so dull of vnderstanding, that yet they could not know him? If this may be sufficient to reprove a trueth (why doo not other see it) then the Phariseies reason well against Christ, when they said vnto the people: Why doo none of the Princes and Rulers belecue in hym.

Math, 9, 4.

Ioh, 7, 42.

But see, I beseech you, how great is our madnesse, that thus reason of other men, why they see, or see not. Why haue we our selues so great beames in our eies, that we cannot see our owne estate and condition? Why doe wee not see the shortnesse of our lyfe, but thus liue in the worlde as though wee should liue euer? Seeing wee haue a righteous God, that will bee a reuenger of his owne cause, and punish our transgression, why doe wee sinne yet daylie more and more? Seeing our life is but a vapour, and all our glozie is but as the flower in the field: why be we so bewitched with loue of so great vanitie? seeing our estate shall be befoze God euerlasting, and these accounted

Math, 7, 3.

Heb, 13, 14.

Rom, 3, 5.  
Ro, 2, 23, 4.

Iam, 4, 14,  
Esa, 4, 6, 7.

Ich, 5, 54.

ted

A Sermon preached

Ioh. 3, 15,

few dayes come so fast to an ende, that wee shall be speedilie called: why be wee still so carelesse, in what sort wee shall appeare? Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many. Seeing Gods indgments are so fearefull, and his wrath burning for euer: why are we so carelesse? And why is it true that was spoken so long agoe.

*Hec viuunt homines, tanquam mors nulla sequatur:*

*Aut velut inferius fabula vana foret?*

why doe we liue, as though we should die neuer: Or as Hell fire were an old wimes fable euer?

Belæue mee, belæue mee, this is intollerable blindness, seeing we be so bleare eyed our selues, that wee cannot see befoze vs, neyther heauen nor hell, yet that wee will reason against Gods trueth, by anie mans eye-sight, whether he see or see not. If wee lyst to maruaile at the dulnesse of mans eyes, we cannot well maruell at any thing so much, as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our owne estate, & as for other men, let vs leaue them vnto the Lorde, hee dooth know most assuredlie who bee his. They are



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are not the wise and prudent of this world Ioh, 10, 14.  
that he hath chosen. There are not manie 2. Tim, 2, 19  
Princes and Noble men in the face of his 1, Cor, 1, 26  
Church. If Princes and Magistrates  
will be still rebellious, what is that to vs?  
If the Pope and his hyzelings, will bee  
blind still, yet the Scripture is the Scrip-  
ture.

The unfaithfull Steward neuer lyueth  
more riotously, then when his Lord is e- Luke, 16, 1,  
uen at hande to call him to his accounts.  
The foolish Virgins are neuer more fast a Math, 25, 6  
leepe, then when the brydegrome is ready  
to enter into his wedding Chamber. The  
Childzen of this worlde, are neuer busilier Luk, 12, 20  
occupied, then the night befoze their soules  
shall bee taken from them. The sonne of  
perdition shall neuer be more loftie, then  
in these latter dayes, when he shall be re-  
uealed. But for these that are so blinde, let Heb, 4, 16,  
them be blind stil: let vs appoach vnto the  
throne of grace with faith, that the secrets  
of the Lord may be reuealed vnto vs. As  
for Kings and Emperours, if they wil yet  
aske, why they could not see it, but commit  
themselves vnto so great slauerie. Alas  
poore creatures, how could they see in the  
middest of so great darknes: How could  
they

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Apoc. 15. 8. they reade, when the booke was fast sealed? Howe coulde they discern the voyce,  
 Apoc. 5. 2. when they heard no sound but of tinkling Cymbals? But this was the great subtiltie and craft of satan. Hee knoweth howe willinglie we be caried to worldly studies, and whether wee did encline, whether hee thrust vs headlong. Hee knoweth what corruption hee hath sowne in our nature, and how vnwillingly we meddle with the thinges of God. And therefore it was an easie practise for the Pope his Minister, to pull away heauenlie cares from all Princes governments. They are grieuous bre to flesh and blood, and such as Kinges loue not to meddle withal. This was one mean why Princes did not theyr dutie. Another was as great as this: They heard y Pope so magnified, that they thought him halfe a God. When they were once perswaded the Popes pardons should be no small dyscharge, who would not willingly submitte himselfe with all humilitie to receyue it? If we may liue all our lyfe in rest, and yet after thzogh the Popes blessing, rest in the peace of the Church, who would refuse any popish subiection: Make men once drunke with this opinion, & they are at your commaund.



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mandement to doo what you will. Bare-  
foote and bareleg they will wayte at your  
Gate : set your feete if ye will on the Em-  
perors necke, he will refuse no villany.

Well now that God hath deliuered vs  
out of that kingdome of darknes, now wee  
know the Pope to be Antechrist, his pray-  
ers to be euill, his Wardons to bee worse  
then the sinne of witchcraft : Let vs looke  
at the last to our owne dutie, and trust no  
more to such a broken staffe. If God hath  
made vs Princes or Magistrates, let vs  
serue his people in Iacob, & his inheritance  
in Israell. This is our dutie, let vs harken  
vnto it. And that wee may doe it the bet-  
ter, let vs enquire how it may best be dis-  
charged. And I beseech your Maiestie to  
harken, I will speake nothing according  
to man, which may easilie be contemned :  
but that which I will speake, shalbe out of  
the mouth of the Lorde. In obeying of  
which, shall consist your safeguard, and the  
health of your kingdome.

The safe-  
garde of a  
Prince, is  
true obedi-  
ence to god.

Especially & aboue all things looke vn-  
to your Ministry. There is no comman-  
dement giue oftner in the old Testament,  
none giuen oftner in the new. When God  
would specially blesse the people of Israel,

# A Sermon preached

Num, 3, 6, hee scattered the Levites among the other  
 trybes, that the law might be taught in all  
 the coasts of Jewrie. When Christ would  
 bring into the world the light of y<sup>e</sup> gospell,  
 he sent forth his Apostles to preach vnto  
 euery creature. In the old Lawe God sig-  
 nified by many outware tokens, howe ne-  
 cessary the Priesthood was for the instruc-  
 tion of his people, and what priestes he re-  
 quired: the stauies were alwaies in y<sup>e</sup> rings  
 of the Arke, the Lampe euer burning, to  
 shew y<sup>e</sup> the priestes should alwaies declare  
 the will of God vnto his people, and offer  
 vp the sweet incense of continuall prayer.  
 On the nether ende of y<sup>e</sup> robe of the Ephod  
 were belles alway sounding, to teach that  
 the Priest should be euer heard wheresoe-  
 uer hee did goe, & shew himselfe a messen-  
 ger of the Lord of hostes. In the brest plate  
 he had Vrim and Thumim, two liuely pre-  
 sentations of Gods presence, to be witnes-  
 ses vnto the Priest of his knowledge and  
 righteousness. In the plate of gold vppon  
 his forehead, was engraue in great gol-  
 den Letters, Holines vnto the Lord, to tes-  
 tifie his vpight life & conuersation. God  
 forbade any Stranger to enter in among  
 them, except he were circumcized in hart.

And



before the Queenes Maiestie.

And of the Chyl dren of Aaron, if anie had faulted in his Ministry, hee should by no repentance be receiued again to the priesthood. This was the care that God had the of his priesthoode, that hee might keepe in holines all the chyl dren of Israell.

This is the care that wee must haue of our Ministry, if we will haue the gospell of Chyist to growe. This care was greatest vnto the godly Rulers and Princes of Israell, to the ende they might keepe the Sanctuarie vndefiled. This care must bee greatest in those that be Chyistian Magistrates, if they loue Gods glory, & increase of his Gospel. Thus did king Salomon in the beginning of his raigne, when hee put downe Abiathar, & made Sadoc hie priest. Thus did Iosaphat, when to reforme religion, he sent forth Leuites into the coast of Israel. Thus did Ezechias at the entrance of his kingdome, when this was his first care, howe the Leuites might be provided for. For of all other, Moses, who had receiued the commaundement of God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 13. of Deutronomy a little before his death, thus he maketh his prayer. Let thy Vrim and

1. Reg. 2, 22

2. Chro, 18, 17,

2. Reg, 18, 1

2. Chro, 29.

4. 5, 6, 7, &c

A Sermon preached

Deuter. 33.  
8,9,10,11.

Thumim be with thy holy one whom thou diddest proue in Masah, and diddest cause him to serue at the waters of Meribath, who sayde vnto hys Father and to hys Mother: I haue not scene them, neyther knoweth hee hys brethren, nor yet hys owne chyldren, but they obserued thy word, and kept thy couenaunt. They shall teach Iacob thy iudgements, & Israel thy law. They shall put incense before thy face, and burne offerings vpon thine Altar. Blesse ô Lord, this substance, and accept the worke of hys hands. Smite through the loynes of them that ryse vp against him, and of them that hate him, that they rise not vp againe.

Mark I beseech you, both his great care, how the Levites might prosper, & hys notable describing of them, what manner of men they shalbe. First, he praieth that true knowledge and vnderstanding bee neuer remoued from them: that theyr affection towards Gods Sanctuarie may bee such, that neither Father nor Mother, Wife, nor Chyldren, doe keepe them backe from obedience to the Lawe and Couenaunt. That our Ministers were such as Moses prayed for, then no doubt God would blesse them according to theyr request, and

con



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confound theyr aduersaries that rise vpp  
against them. And heere also marke hys  
great zeale for theyr prosperitie. Hee was  
the patientest man, and had the myldest  
nature of all the people of Israel: yet could  
he not suppress his good & great affection,  
but brake out into these wordes: Smyte  
through the loynes of them that ryse vp a-  
gainst him, and of them that hate him, that  
they rise not vppe agayne. O Lord, if Mo-  
ses had lyued in our dayes, and seene thys  
adulterous generation, that so spoyleth the  
Leuites, how would his zeale haue bene  
inflamed against them? Hee would haue  
cryed out, as good Nehemias cried: Plague Nche. 6, 14.  
them, O Lord, that defile the Priest-hood. cap. 13, 29.  
And good were it for these sinfull men, that 30.  
God would send his plagues vpon them,  
while yet they haue tyme to repent. Now  
we want a Moses to pray for their punish-  
ment, for they sleepe in theyr sinnes, and  
G D D (I feare) hath reserued them to a  
greater punishment: The Lorde graunt  
vs grace to remember the latter ende, and  
nowe looke while it is yet time, to the good  
order of the Ministerie.

Whē God promised to establish his mer-  
cies with his Church, he promised thus, as  
the

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**Jerem, 3. 15** the greatest token of his loue: I will giue you Pastors according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was their God, and they were his people, he said he wold giue them Levites that shoulde teach his people the difference betweene the holie and the prophane, betweene the vncleane and the cleane: he promised them this as a perpetuall couenant: The lips of the priest shall keepe knowledge, and they shall seeke the law from his mouth: for hee is the messenger of the Lorde of hostes. And thys was the charge that God gaue straightly vnto the Priesthood: That they shoulde tell hys people of theyr sinnes, and the house of Iacob theyr offences. A miserable common wealth must it needes be, and farre separated from God and his mercies, that hath blinde leaders, who cannot leade themselves. Who so feareth the Lorde, will surely looke vnto it, that he maintaine no such offences within his kingdome, nor nourish any such sores in the bodie of his Country.

**1, Pet, 5, 12,**

If a man be once called to the Ministry let him attend vpon his flocke, and feede them



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them as his dutie bindeth him, with the  
food of life, or let them be remoued. Christ  
said: *Pasce, pasce, pasce, Feede, feede, feede.*  
Thys charge he hath giuen, euen as wee  
loue him, so to see it executed. Say what  
wee will say, and the more wee see it, the  
more impudently we shall lie, if wee say,  
we loue him, while we keepe not his com-  
maundements. Would to God wee were  
wise to vnderstand it. Christ saide, They  
are the salt of the earth, and what shall bee  
done with the if they can season nothing?  
Christ sayde, They are the light of the  
world, and what heape of miseries shall  
they bring with the, if they themselues bee  
dark? Christ said, They be the watchmen,  
and what case shall the Citty be in, if they  
do nothing but sleepe, & delight in sleeping?  
Who seeth not these incurable sicknesses,  
that can see any thing? They are the Pa-  
stors, and how hungry must the flocke bee  
when they haue no fode to giue them?  
They are the Teachers, and how great is  
their ignorance, where they themselues  
know nothing? They are the Euangelists  
or Messengers of glad tydings, how little  
hope haue they, and what slender fayth,  
whose Messengers cannot tell what the  
Lord

John, 21.16  
17.18.

Math, 5.15.

# A Sermon preached

Lord sayth :

The Lord enlarge within your Gate,  
tie the bowels of mercie, that you may  
once haue pittie vpon your poore Subiects.  
This cogitation made Paul say to Timo-

1, Tim, 1, 2. **Child**: I charge thee before God, and be-  
fore the Lord Iesus Christ, that shall iudge  
the quick and dead at his appearaunce, and  
in his kingdome: preach the worde, bee in-  
stant in season, and out of season, reprocue,  
rebuke, exhort. &c.

Of all miseries wherewith the Church is  
griued, none is greater then this, that her  
Ministers be ignorant, and can say no-  
thing. What coulde Ieroboam doe more  
1, Re, 13. 33 then this, to strengthen all his Idolatrie,  
then to make him priests of the lowest of  
2, Cro. 15, 2 the people? What coulde haue made Afa  
(beeing otherwise Religious) so soone to  
haue turned away fro the seruice of God,  
sauiug onely he suffered hys people to bee  
without a priest, which coulde teach them  
the word of God: What plague did God  
threaten greater against a rebellious peo-  
ple, then that he would take fro them their  
true Prophets? When were the peoples  
sinnes so ripe to procure vengeance, as  
when

Esay. 5, 2,  
Esay. 56, 10.



before the Queenes Maiestie.

When their Preachers were dum dogges,  
and could not barke? And what I beseech  
you is our condition the better? Or what  
bee many Ministers of our time & Coun-  
try, other then dum dogs? Surely as A-  
biihah saide of the people of Israell, so wee  
may say of our Ministers: Haue wee not  
made vs Priestes like the people of our  
Country: Whosoever commeth to conse-  
crate with a young Bullocke, and seauen  
Rams, the same may be a priest for them  
that are no Gods. And so surely, if we ser-  
ued Baal, a great number of our priests at  
this day were tollerable: but if wee serue  
the Lord, what doe they with that function  
they cannot skill of? Let them returne a-  
gaine to theyr olde occupation. And yet  
this is but one euill, and if it were refoz-  
med, yet much still were amisse.

1. Cor, 13.9 .

If I would declare vnto your Maiestie  
all the great abuses that are in your Mini-  
stery, I shold lead you along in the spyrite  
as God did the Prophet Ezechiell, & after  
many intollerable euils, yet I shall styll  
say vnto you, behold, you shal see no abho-  
minations then these: I would first lead  
you to your Benefices, & behold some are  
defiled with Impropropriations, some wyth  
Seque-

Eze, 8, 3, 4,  
5, &c.

A Sermon preached

Sequestrations, some loden with Pensions, some robbed of their commodities: & yet beholde moze abominations then these. Look after this vpon your Patrons, & loe, some are selling their Benefices, som farming them, some keepe them for their children, some giue them to boyes, some to Seruingmen, & very fewe seeke after learned Pastors: and yet you shal see moze abominations then these. Looke vpon your Ministry, and there are some of one occupation, some of another, some shake-bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blinde guides and cannot see, some dumme dogs and will not barke: and yet a thousande moe iniquities, haue nowe couered the priesthood. And yet you in the means while that all these whozedoms are committed, you at whose handes God will require it, you sit stil, and are careles, and let men do as they list. It toucheth not belike your common wealth, & therefore you are so well contented to let all alone. The lord increase the gifts of his holy spirit in you, that from faith to faith, you may growe continually, til that you be zealous as good King David, to worke his will. If you know



before the Queenes Maiestie.

know not how to refozme this, or haue so little counsell (as mans heart is blinded) that you can deuise no way: aske counsell at the mouth of the Lord, and his holy wil shall be reuealed vnto you.

To refozme euill Patrons, your Maiestie must strengthen your Lawes, that they may rule as well hie as low. As Esdras saide once, so may I say now: The hands of the Princes and Rulers, are chiefe in this trespasse. If you wil haue it amended, you must prouide so that the highest may be afraide to offend. To keepe backe the ignozant from the Ministerie, whom God hath not called to such a function, take away your authoritie from the Bishops: let them not thus at their pleasure, make Ministers in theyr Closet, whom soeuer it pleaseth them. To stop the inconueniencies that grow in the Ministerie by other, who say they are learned and can preach, and yet do not, that are as I sayde dum dogs, and will not barke, brydle at the least their greedy appetites, put out of theyr mouthes these paysoned bones, that they so greedilie gnaw vpon. Take awaie Dispensations, Pluralities, Torquors, Non residences, and such other sinnes. Pull  
downe

Esdras, 9, 1

**A Sermon preached**  
**before the Courte of Faculties, the mother**  
**and purse of al such abominations. I tel**  
**you this before G D D, that quickeneth**  
**all thinges, and before our Lorde Iesus**  
**Christ, that shall iudge the quicke and the**  
**dead, in his appearance, and in his king-**  
**dome, amende these horrible abuses, & the**  
**Lord is on your right hand, you shall not**  
**be remoued for euer. Let these thinges a-**  
**lone, and God is a righteous God, hee will**  
**one day call you to a reckoning. The God**  
**of all glozy open your eyes to see his high**  
**kingdome, and inflame your hart to desire**  
**it.**

**The thirde thing that I sayde in this**  
**place was to be noted, was of David him-**  
**selfe, how faithfully he executed that wher**  
**unto hee was called. The prophet sayth:**  
**He fedde them in the sinceritie of his hart,**  
**and guided them with the discretion of**  
**his hands. An excellent vertue, and meet**  
**for king David, that was a man according**  
**to the hart of God. Hee knew y obedience**  
**was better then Sacrifice, and that Gods**  
**people were neuer better ruled, then whē**  
**their Princes brought into captivity their**  
**owne vnderstanding, and in simplicity of**  
**hart were obedient only to the wisdom of**  
**God.**



before the Queenes Maiestie.

God. He had too good experience of his owne wisdom, and had tryed it often, howe it made him to rebel: therfoze to please God effectually, he walked in his simplicitie. And that our Christian Princes had so great measure of Gods holy Spirit, how manie and grievous burthens should then bee taken from vs, that now Christian eyes and eares can hardly behold and heare. How many sinnes should be extinct and buried, that nowe vaine pollicie dooth maintaine and strengthen. The time is past, and I will say no moze.

The God of all mercie, and father of all consolation, inspyze our hearts with wisdom, that wee may walke befoze God in our owne simplicitie. That what his holie word hath spoken, we may humbly heare, and reason not against it, because of our Common wealth. Then shal we end these short and euill dayes with gladnesse. And when Chzist shall appeare in glorie and maiestie, to iudge the quick and dead, wee shall stand on the right hande in the number of his Elect, and heare that last and happiest sentence, that neuer shall be called back againe: Come yee blessed of my Father, and possesse the kingdome which  
is

A Sermon preached  
is prepared for you from the beginning of  
the worlde. The which time, the Lorde  
bring hastily vpon vs, euen for his sonnes  
sake, Iesus Christ our Sauour: to whom  
with the holy Ghost, three persons and  
one God, be all honoz and glo-  
rie, both nowe and  
euer. Amen.

(.:.)



FINIS.





